

in an article by the Dean of Canterbury, Dr. Payne Smith. "The right appeal in all moral and religious questions," says the Dean, "is not to the law courts, but to the good sense and enlightened conscience of the thoughtful and religious people of our land. And they, by a slow but sure process, will give their decision. . . . Lawsuits will count not for, but against those who bring them." This is a remarkable testimony; and it seems to show that it is by the diffusion of truth and the encouragement of right thinking and loving action that our differences will be ended.

#### IS THERE NOT A CAUSE?

We have learnt from many quarters that our article, last week, on the condition of young men in the United States, has excited much surprise and even consternation at the state of things which it reveals. We are afraid that there is no escape from the facts. And the facts are very terrible to all good citizens, as well as to all Christians. Dr. Clokey, the author of the little book from which we drew our information, has certainly no interest in misrepresenting the case. It must be very distressing to a representative of one of the largest Christian denominations in the States, to confess that the work of the Churches has, to such an extent, been a failure.

We mentioned, last week, that we regarded Dr. Clokey's statement of the facts far more trustworthy than his manner of accounting for them. Saloons and the neglect of Sunday observance may work much evil; but these are no new things. We must go deeper and refer to some of those causes which we merely indicated at the end of our article last week. It is of no use scratching the surface, if we can get to the root of the matter.

We must begin with non-religious education, and, along with this, the decay of parental authority. Multitudes of children in the United States are educated at the elementary schools, without ever hearing the name of God, except accidentally or in a poem. They grow up no better than heathens. There is a priggish way of talking about religion not being the work of the school-master, but of the church and of the parent. The Church! let the reader meditate the Statistics which we presented last week, and then ask what chance there is of the Church providing religious instruction for the youthful population. And the parent! Shall we expect to see the parent, who does not himself care to go to a place of worship, gathering his children together and teaching them to read the Bible?

Verily, the time has not gone by when we need to recall the admonition of Dr. Johnson: "Clear your mind of cant." Carlyle used to say and to reiterate that we were "steeped in cant." We hope the matter is not quite so bad as this; but it is very bad, and the sooner we quit our delusions the better. We say our delusions; for in this respect the case is nearly as bad in Canada as in the States. We are daily boasting ourselves a religious people, whilst we are permitting thousands of the rising generation to grow up without the knowledge of God and of eternity.

Now, supposing that we were to keep out of sight the religious aspect of the question, we cannot ignore its social significance. It is not true that men can be made law-abiding and virtuous by merely material considerations. A man's life is not made up by food and clothing and work and play. An atheistic society has never been without a moral blight; and no teaching of Political Economy and Social Science will take the place of those spiritual principles of life which can be

imparted only through the knowledge of God in Christ.

It is, we are told, the duty of the parent to instruct his child. Of the father, for example, who goes out to work before his children are awake and returns wearied at night when they are going to bed! Of the mother, who often, poor thing, has very little that she can teach, and no time to teach it in.

But it is the duty of the Church and of the Sunday School to teach religion. How long does the teaching of the ordinary Sunday School last? Two hours every Sunday, shall we say? And is this the whole of the instruction that Christ's young are to have in His Faith, during a whole week?

We are quite aware of the difficulty of the whole subject. It is beset with difficulties; and we do not profess to solve them all. But there is one thing that we can try to do. We can try to arouse ourselves out of our self-complacency. We can bring ourselves to look at these matters nearly as we should look at them if we were not responsible for them. For one moment let us note the facts respecting the population of the United States. It gives us a thrill of horror as we pass our eye over the shocking details which have recently been presented to us. Well, let us remember that we have all the material for manufacturing the same products which exist on the other side. It is true that we are not likely, just at present, to have another gigantic Chicago springing, as it were, from the earth. But who can tell? And, as a matter of fact, we have a rapidly increasing population, and a considerable portion of them growing up in almost total ignorance of God.

What is to be done? It is not so easy to answer that question. But it is something to perceive clearly that it is clamouring for an answer, and that an attempt must be made to answer it. There is no subject more pressing at this moment than the subject of religious education. After all that has been attempted in the way of providing Scriptural readings for the schools, there seems to have come a lull in our proceedings, and it would be interesting to know what has followed—practically in the schools upon the provision thus made. It is a subject to which we must return again.

#### THE OLD EVANGELICALISM AND THE NEW.

Nothing seems more remarkable to the student of Church History than the transformations undergone by parties and schools in the Church. We find ourselves arguing against old forms of error, as we judge them, and, whilst we speak, we find that they have assumed such new shapes that our criticisms no longer apply to them. Thus the High Churchman has meant, successively, the Conservative, Tory Churchman, the Tractarian, the Ritualist, and now something more. The High Churchman of the Restoration or the Revolution would find the Tractarian quite a new species; and, if the Tractarian recognized the Ritualist as his offspring, he would certainly not discover the likeness to be a striking one. Whether we like this or not, it is inevitable.

A very interesting treatise on a similar subject has just been issued by a very distinguished Congregational Minister, the well-known Dr. Dale, of Birmingham. The subject which he treats is the "Old Evangelicalism and the New," and although Dr. Dale is himself one of the most distinguished representatives, among English Nonconformists, of the New Evangelicalism he is not quite satisfied with the change. Indeed we cannot imagine a more striking illustration of the abyss which lies

between the old evangelicalism and the new than would be afforded by comparing the writings of Dr. Dale's immediate predecessor, Mr. Angell James, with his own. Take, for example, Mr. James's "Anxious Inquirer" and "Christian Progress," and compare them with Dr. Dale's "Laws of Christ for 'Common Life,'" or almost any other of his writings, and it will be difficult to believe that the man who produced the latter work was nurtured on the former.

The nucleus of Dr. Dale's treatise was a sermon preached in Argyle Chapel, the scene of the ministry of the celebrated Mr. Jay, on the hundredth anniversary of its opening. Naturally the contrast which is drawn by Dr. Dale has special reference to the state of things among English Nonconformists; and perhaps it must be said that a greater change has taken place among them than within the Evangelical party in the Church of England. There was very little difference between the opinions of Mr. Jay and those of the ordinary Evangelical clergyman of his period; but it is believed that in the present day, what is called the rationalizing process has gone further among Nonconformists than in the Established Church.

As far as the Church of England is concerned, there have been at least three periods in the Evangelical movement—the first with its ascetic enthusiasm, mainly an evangelistic effort to arouse the unthinking, to bring them to Christ crucified, and to lead them to a life of personal consecration and devotion. The second period had distinctly declined from the first in various respects. Its asceticism had either disappeared or become less real, its testimony sounded too much like an imitation of words spoken by others, and its general position had become more negative. Formerly it had preached the Gospel; now it took to denouncing those who did not preach the Gospel, or who were supposed to preach somewhat more or less than the Gospel. A very interesting article, which appeared in *MacMillan's Magazine* a good many years ago, gave a good account of the change which had taken place.

But, in the next period, we have to note a double phenomenon, the one the penetration of nearly all schools and parties by the evangelical impulse, and the other, the transformation of the Evangelical party itself. Of these the one is certainly no less remarkable than the other. Indeed to such an extent has this penetration gone that many High Churchmen and Broad Churchmen, and even Ritualists, might easily pass for Evangelicals if they only abstained from the use of certain phrases and kept off some of their favourite subjects.

If we were to select some of the principal writers belonging to other schools about the time of the Evangelical movement, we should understand what a change has taken place in the subjects and methods of Christian teaching. Take, for example, the famous sermons of Dr. Hugh Blair, and put them beside those of Wesley or Whitefield or Simeon, and we see what these men have accomplished. The leading topics in the evangelical preaching are all or nearly all absent from the sermons of Blair. The atonement, justification by faith, conversion, the personal spiritual life—these were the topics which the Evangelicals may be said to have re-introduced into the English pulpit. And now these topics are in every pulpit.

The High Churchman, even the Broad Churchman, is now as vehement in his appeals to men to "Come to Jesus" as the Methodist or Evangelical. The old lines of demarcation are, in this respect, entirely broken down; and, whatever may be the fate of the Evangelical party, the teaching of

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